The Review.

FOUNDED, EDITED, AND PUBLISHED BY ARTHUR PREUSS.

VOL. XI. ST. LOUIS, MO., SEPTEMBER 15, 1904. No. 35.

THE CATHOLIC UNIVERSITY'S FINANCES AND INVESTMENTS.

SINCE writing our note in No. 33 on the Waggaman case, we have learned some more details about the finances and investments of the "Catholic University of America."

From accounts published in respectable newspapers of Washington, New York, and other cities, it would appear that the funds of the University, instead of being invested safely under its control, have been loaned to its treasurer to the large mount of $876,168.96. This money is stated to have been invested by him in real estate deals which, upon examination, were found to be inadequate security for the moneys which he had thus been permitted to use, and were rejected as unsatisfactory. Upon demand made for other and more satisfactory security, various promissory notes were turned over and a deed of trust was executed to the University for the amount of the treasurer's indebtedness, namely, $876,168.96, and the filing of this deed of trust on the 23rd day of August last was the first public announcement revealing the actual condition of this fund and of the transactions in which the trustees and their treasurer had become involved. But there were other creditors for large sums, chiefly banks in Washington, holding promissory notes of Mr. Waggaman—one of them a demand note for $30,000 dating as far back as March, 1899, and as no provision had been made for the payment or securing of their claims, several of these banks promptly applied to the court to have Mr. Waggaman declared a bankrupt, so that the trust deed to the University might be annulled and the property covered by it be taken and distributed equally among all his creditors, and without preference or favor to the University.

The New York *Times* of August 27th, commenting on the affair,

says: "It develops that all the clerks in Waggaman's real estate office have been called upon from time to time to sign notes in blank. They were told that it was only a matter of form and that they would never be called on to pay and were not liable." In the published schedule of the notes turned over to the University, and which the trust deed was supposed to secure, we notice a group aggregating about $297,000 (one alone being for the sum of $150,000) all signed or endorsed by S. E. Allen, Jr., who, the *Washington Post* says (August 24th), is an employé of Waggaman. Other persons whose names are either signed or endorsed on other promissory notes delivered to the University, are Cecilia N. Coughlin, on notes to the extent of $131,000; W. S. McLeod for $154,000, and others for smaller sums. Whether these persons are likewise employés of the treasurer or how they were interested in the transactions in which they gave their promises to pay such large sums, has not yet been publicly disclosed.

In its report of the matter the New York *Herald* (August 24th) states: "The University holds twenty-five notes of which four are due October 15th, 1904, and the remainder January 1st, 1905.... All kinds of rumors fill the air regarding the investment of the funds of the Catholic University, but it appears that the University is well protected by the security advanced. Mr. Waggaman's obligations in this and other cities are variously estimated from $100,000 to $1,000,000. He will make no public statement, but has assured the representatives of the banks who asked him to go into voluntary bankruptcy, that he would eventually be able to discharge all of his obligations. Mr. Waggaman has been paying the University the unusually large interest of 6% per annum. About a year ago he was deprived of the collection of the rents of property belonging to the University. The $150,000 annually derived from this source had given him a working balance. Deprived of this, he rapidly became cramped." The New York *Sun* (August 24th) quotes a report from Washington, "that there has been a persistent rumor that the affairs of the Catholic University are in a tangle, due to bad investments by Mr. Waggaman." And it adds: "It was reported some time ago that Mr. Waggaman had presented his fine art collection and library to the University but it has now been disclosed that he merely pledged them as part security for the University funds which he had invested."

If it be true that the trustees of the University have permitted their financial officer to borrow the funds of the institution to the extent of nearly a million dollars, they have done what would not be tolerated in any financial institution throughout the country professing to be governed by ordinary business caution. National banks are forbidden to lend more than one-third of their funds to

any one individual, and the restraints imposed by the laws of the various States against the hazardous investment of trust funds are so familiar to our readers that we need not do more than refer to them. Needless to say that the employment of such funds in the purchase and development of unimproved suburban real estate is not such a form of investment as is permitted to bank officers or trustees, generally speaking.

That the treasurer of the University paid high interest, furnishes no excuse for the practice in this case; for the old adage, "the higher the interest, the greater the risk," should have convinced the trustees, even if they did not otherwise know, that their funds were being employed speculatively. If Mr. Waggaman agreed to pay them 6%, he and they must have felt confident that his investments would yield him more than this, the excess being his share of the profit, unless he were working gratuitously for the institution, which is not to be presumed. But for a long time conservative investors of trust funds, having due regard to the security of their capital, have been content with less than a six per cent. income upon their investments. More than this could not be promised, unless the funds were to be employed in enterprises which, while they were expected to be successful, were equally attended with the risk of failure.

What the outcome of the present situation will be, can hardly be conjectured. Doubtless some effort will be made to conciliate the banks, by the University yielding enough to satisfy their claims, so that the legal proceedings may be withdrawn. Whether there is enough to satisfy all the creditors, can only be told when the property shall be disposed of and the proceeds counted up. The one fact, as certain as it is lamentable, which is positively known, is that the University has parted with nearly a million of its funds which it can not presently collect and the ultimate collection of which (if the University shall be so fortunate) will not probably be accomplished without much expense and delay, to say nothing of the undesirable notoriety arising from the legal proceedings.

Who is responsible?

PAYMENT OF WAGES.

The method of payment of wages is often a matter of equal importance with that of the amount paid. The nominal wages may be far from the actual value received by the workingman, if the methods by which they are paid are such as to lend themselves to oppressive conditions. The simplest form of payment, and that generally applicable, is payment by the time employed, usually by the week or day. But, in the case of payment by the time employed, there is always uncertainty regarding the amount of work which the employé will produce. Time work, in order to be reduced to the lowest basis of cost, requires constant supervision.

The average man, whether workman or professional man, is eager to earn as much as possible with as much economy of strength as possible. Hence the progress of American industry has been characterized quite largely by the substitution of piece payments for time payments. Wherever it has been possible, through a minute division of labor, to standardize the product, the piece system is applicable. It does not apply to artistic and diversified work, where quality is desired, but, operating upon the individual ambition of each workman, with a goal set before him each day, the piece system is unquestionably adapted to draw out his entire energies. It is quite generally maintained by employers that workingmen paid by the piece produce from 10 to 25 or 30% more of a given product in a given time than when paid by the time. However, from the standpoint of the employer, the tendency of men paid by the piece to scamp the work, is often found to be a disadvantage. On this account many large employers, having tried the piece system for a time, have abandoned it and returned to time payments. This they found to be necessary in order to maintain a high standard in the quality of their output. The piece system, for the time being, enabled them to measure up the possible energies of their employés, and when once they had in this way touched bottom and established a standard, they were able thenceforth to apply this standard to the time system.

From the standpoint of the workingman, the piece system is usually considered the greatest disadvantage. It unquestionably often leads to over-exertion, which exhausts the body and mind and shortens the trade life of the worker. Various witnesses before the U. S. Industrial Commission have emphasized this feature. Especially, however, is the piece system considered an injury, because it is likely to result in repeated reductions of the price per piece. The employer judges his entire staff by the speed of the most rapid, and consequently, by showing up the earnings of his best men, is able to present a strong argument for reduction along

the entire line. It is unquestionably true that there are in all occupations wide ranges of ability among men employed on the same work, and those who acquire exceptional speed are few. Their names and records are well-known throughout the trade or locality. When this minority is taken as a standard, and the wages of all are reduced proportionally, the piece system undoubtedly becomes not merely a means of greater economy, but also a means of oppression and exploitation.

Again, the piece system is often the means of keeping idle an over-supply of employés. A larger number than is necessary to do the work is kept on the rolls. There are, however, various classes of workers, like the shoe workers and the weavers, who occasionally demand the piece system in place of the time system. These are occupations where, by speeding up the machinery, a greater output can be obtained, and if the price paid is not based on the piece, the worker does not share in the advantage of the increased speed.

It must be noted, however, that the time system also under certain conditions may become a system of driving and overexertion. This is true in those unorganized trades, like the clothing trade, or trades where women and children are employed, in which individual bargains are made. Since in such trades there is no minimum scale of wages, the high standard of output of the more rapid worker is applied to those who are slower, and the time wages are reduced accordingly. The time system must necessarily, in the long run, under economical management, become practically a piece system. This is true, even though it does not necessarily become a task system, where the worker is required, as often happens in the clothing trade, to turn out a given quantity of goods for the standard wages in a given time.

While it is true that the workingman is deeply interested in the method of payment, it is also true that the employer, being responsible for the business, should have his choice of methods. If by adopting the piece system he produces an inferior quality of product at less cost, it does not behoove the employé to criticise upon that ground, since it is the employer, and not the employé, who manages the business and takes his chances of sale. On the other hand, if the employer desires a superior quality and can get it only by time payment, he should be free to adopt that method. But while the employer should have his choice of method, it does not follow that he should be able to use it as a means of depressing wages.

The social service which the employers as a class contribute to society is accomplished when they increase the quantity of production, but not when they reduce wages. Hence the working-

man, if he cedes to the employer the right to manage his own business as he sees fit, has, on the other hand, a right to demand that a minimum be set to the rate of wages, below which under no conditions shall they be depressed, and that a maximum be set to the hours of labor beyond which his exertions shall not be prolonged. This, however, means that the same minimum and maximum shall apply to all competitors. This can be accomplished either by legislation or by a trade union. While legislation fixing the maximum hours of labor may be applicable in certain cases, legislation fixing a minimum scale of wages is obviously impracticable. There does not appear to be any possible device whereby a minimum can be established by law in such a way as to avoid evasion. The workingman who is willing to work for less than the minimum can readily agree to refund to the employer a portion of his pay. As far as American labor is concerned, there can be but one method of establishing such a minimum, namely, that of labor organization. A union like that of the Mine Workers, covering the entire competitive field, establishes a uniform scale for day labor and an equalizing scale for piece payments, and all competitors are thereby placed upon a level.

The minimum day wage may be applied both to the time system and to the piece system. In the latter case it is usually called the "premium" system. According to this system, the minimum wage per day is set, but the employer, having figured out the average output of a day's work, offers a bonus for each piece produced above the average. Thus, if 30 pieces are produced on an average where a minimum of $3 a day is paid, the cost to the employer would be 10 cents a piece, but if 32 pieces be produced, the employer agrees to divide the profit and to pay 5 cents extra on each piece, in this case making the extra wages 10 cents a day and the added profit of the employer also 10 cents a day. It will be seen that the premium system does not offer the incentive to extra exertion which the straight piece system offers, since on that portion of the output above the standard amount, only one-half the piece price is paid.

Of serious import to the laborer is also the time when wages are to be paid—weekly, fortnightly, or monthly; so serious indeed, that various States have passed laws to shorten the intervals. In most cases the courts have declared these enactments unconstitutional, but strong labor organizations have usually secured weekly or fortnightly payments.

The same good effects these organizations have had in securing cash instead of truck payments. As is well known, many employers kept stores wherein the employés might buy the necessaries of life, or had houses to rent, etc., which, purchased or rented,

were to be paid from the wages. As long as an employer sells at cost or at a moderate profit, not much can be said against this system, particularly when the laborer is not morally forced to deal at the company stores. But where with moral force a system of spoliation is combined, such as has been found in some Southern company stores, charging 100% profit, the workingman has just cause for complaint.

Laws enacted in several States against tenements and stores kept by companies have been either declared unconstitutional or become a dead letter, as no single laborer dared to complain for fear of losing his job. Only strong labor organizations have been able to cope with the issue, not by court-proceedings but by the ordinary direct influence of the union.

The coal miners union succeeded also where the law failed, in having coal paid before it is screened, as in all justice to the laborer it should be.

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PIUS X. AND THE REFORMERS.*)

Pius X. has more than once been addressed as "the Reform Pope"; and in truth there may be expected from him a great many changes which will take their place worthily beside those already accomplished or begun. However, everything can not be accomplished at once by even such an experienced and energetic man. He can not satisfy fully all wishes, if only for the reason that they are very often diametrically opposed to each other. One petitioner requests this, another that; this group demands the condemnation of certain views as heretical; while another insists on these same views as the only possible course of action; again, wide circles expect the most emphatic suppression of certain scientific tendencies, while others pray for the greatest possible latitude within certain self-understood limits.

Outside of Rome there is a desire that the business methods of the Curia might be simplified, whilst in Rome only too many zealously wish for an increase of officials. Non-Italian Catholics demand a greater representation of non-Italians in the ecclesiastical administration at Rome, whilst the Italians, and especially the Romans to forestall such an event, would gladly vow an arduous pilgrimage.

Thus the waves of desires and expectations undulate until in one way or another they reach the ear of Pius X. From the viewpoint of the individual, these diverse wishes appear quite read-

*) These considerations have been adapted for THE REVIEW from a valuable paper contributed by Rt. Msgr. Paul Maria Baumgarten, of Rome, to No. 21 of Dr. Armin Kausen's Allgemeine Rundschau, Munich.

ily as most momentous affairs whose execution is absolutely essential. Yet he who stands on the highest pinnacle and must retain in view the interests of the Church universal, casts aside quietly such suggestions as unimportant at the time, unconcerned whether he may create dissatisfaction or not. To decide quietly and to await the proper time to give heed to certain demands, is all the more necessary, the firmer the conviction must be that Pius X., with his practical penetration of present conditions, will do all in his power to intervene at the proper moment. In as far as a liberation from the influence of his native land and his environments is attainable for any man, Pius X. is willing to attain it, and he has already given proof that he will not rule the Church of God as an Italian, but as the father of *all* the faithful, who is not bound by any of these ties.

All honest efforts to support the Pope in his difficult mission will be kindly welcomed by Pius X., even though he may not always be in a position to gratify every wish. He is open to charges based on facts, but if one would attempt to use him as an instrument for the personal punishment of opponents, he would soon find that he no longer enjoyed the respect of the Pontiff.

This trait is important in the present battle for "reforms," because personalities have hitherto played a much greater rôle in controversies, especially in France and Germany, than would seem to be admissible. Pius X. is impervious to such weapons, because he knows from long experience that men who fight with personalities, do not seek the good of the cause but their own interest. By and by the censure of the Pontiff will strike all these men sharply, and if the legitimate substratum of their endeavors should suffer, they themselves will be at fault. This is as true in the field of science and scholarship as it is on social and political ground, where personalities and personal aspersions are so common.

That we judge Pius X. correctly, a study of his past life will reveal. He never yet allowed any one to obtain a permanent influence over his conduct, and many a man has lost both his position and his superior's respect, because he tried to use his influence upon Bishop or Patriarch Sarto to further his private ends or to injure persons against whom be bore a grudge.

Whoever has made himself acquainted with the history of Pius X., his clear view, his energetic determination, and unbiased judgment, can not help entertaining the most profound confidence towards him. His greatness of mind is accompanied by a boundless zeal for the salvation of souls; his piety is healthy and sound, and he abominates the sentimentalities of so many modern devotional tendencies; his love of and capacity for labor enable him to

accomplish astounding results, and his clear perception of the weakness of human nature leads him to follow up all things with the greatest zeal and to accomplish whatever is possible in the service of God and the Church. He insists on prompt obedience to all his orders, no matter what difficulties may be in the way. As a true reformer he has already many years ago, when Bishop and Patriarch, chosen for his motto: "Omnia instaurare in Christo, to renew all things in Christ," and on this path we must follow him gladly and enthusiastically, because it is the way that leads to our own salvation.

THE STORY OF DR. EDWARD PREUSS' CONVERSION.

[As Told by Himself.]

IV.

The only thing that had upheld the poor enemy of Mary in all these trials, was his unshakable conviction that he was absolutely justified and enjoyed the grace of his God. And though his proud conviction of being a select armour for the restoration and propagation of orthodoxy, had been badly shaken, the "personal security of salvation through another's merits, without worthiness on his own part," accompanied him intact on board of the steamer which carried him out of the port of Hamburg westward.

When the ship was about midway on the ocean, a storm arose; not one of the ordinary kind, such as our emigrant had experienced on other seas; no, a tremendous hurricane, lasting nearly seventy-two hours, which cast the strong vessel to and fro like a dry leaf between gigantic mountains of water.

When it had lasted five or six hours, the lonely traveler went into his cabin, bolted the door, and prayed to God to save him.

But the hurricane grew fiercer, the engines stopped, and diverse articles in his little state-room flew about and injured him.

He opened the door and groped his way through the dark into the salon. But here it was absolutely intolerable. Immense breakers thundered across the skylight; the wooden walls groaned. Now one of them was under his feet, then the other. It was impossible to remain in any stationary posture.

When morning came, the tempest seemed to increase in violence. The palid faces of the stewards showed that the situation was precarious.

After a few more hours of fearful suspense it was reported that several life-boats were demolished and the vessel had sprung a leak.

In the night following, the hurricane waxed so terrible that the destruction of the ship appeared inevitable. The few passengers

had disappeared, and through the spacious salon the tempest blew as though all the furies of hell were unchained.

On his knees our Professor reached his cabin. He was no longer able to pray for help. He began to prepare himself for death amidst the howling of the hurricane, the deafening roar of the breakers on deck, and the still more tremendous peals of thunder.

With all his might he clung to the "bloody passion of Christ." This and this alone he held up to God, finally fighting with him, so to speak, as he had learned it from Luther.

But to all his ardent prayers, to the cries of his poor heart, wounded to the quick, he heard only one reply, which, though spoken by no human lips, out-thundered the revolution of the elements: "*And their works follow them.*"

Forthwith all his works emerged from the inky darkness, from the first moment of his conscious life, with such awful clearness that, lying on his countenance, he trembled.

In a long, long row, they came and stared at him fixedly: "*Opera tua sumus, non te deseremus.* We are thy works and we will not leave thee!"

"Christ's blood and justice," he moaned, in the words of an old, well-loved hymn, "are my ornament and my garb of honor; with them will I stand before God."

But the Almighty opened His living Word: "I will give to each as his works deserve."

And suddenly it seemed to him as if all the many Scripture texts which he had so cruelly distorted in his books, arose before him in burning letters:

"For we must all be manifested before the judgment seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil." (2. Corinth. v, 10.)

"Who will render to every man according to his works.... Tribulation and anguish upon every soul of man that worketh evil.... but glory and honor and peace to every one that worketh good; ....for there is no respect of persons with God." (Rom. ii. 6, 9-11.)

"And I saw the dead, great and small, standing in the presence of the throne, and the books were opened; and another book was opened, which is the book of life; and the dead were judged by those things which were written in the books, according to their works." (Rev. xx, 12.)

"And the sea gave up the dead that were in it ...and they were judged every one according to their works." (Rev. xx, 13.)

"But," his soul cried out, "have I not publicly professed Thy name before all men? Have I not suffered persecution for Thy sake? Have I not with the last spark of my being defended Thy pure doctrine?"—

And a voice answered: "I have never known thee. Depart from me, you malfactor. For I was hungry, and you gave me not to eat; I was thirsty, and you gave me not to drink; I was naked, and you covered me not; sick and in prison, and you did not visit me....As long as you did it not to one of these least, neither did you do it to me." (Cfr. Math. xxv, 42 sq.)

It was true, true to the very letter. He who believed himself justified by faith alone, had indeed partaken of the "Lord's Supper" regularly every fortnight, had always carried a copy of the Psalms in his pocket, and had written books in honor of his God; but he had never made it his business to cover the naked, to visit the sick, to provide food for the hungry or drink for the thirsty.

Therefore he had no good works in the sense of the Almighty Judge. On the other hand, he had more than once acted against the dictates of his conscience. If the Bible contained even an atom of truth, could anything but eternal damnation be his fate?

He knew it would be; knew it with a more immediate certainty than that with which he had before depended on his justification by faith alone.

And from the moment the abyss of hell had thus begun to open beneath him, his fear of death increased tenfold. Trembling, he crawled into the cabin of a fellow-traveler. "The hurricane is from the West," this gentleman said, "and it will soon be up with us."

"But why not turn back and seek refuge in some European port?" With his lips pale for fear, broken in body and mind, our emigrant persuaded his fellow-traveler to suggest this to the captain.

Of course, the captain refused to comply and calmly stayed on his bridge day and night until the storm had spent its fury.—

[*To be continued.*]

MINOR TOPICS.

Catholic Bohemians of Chicago.—In Chicago, according to the *New World*, there are about 110,000 Bohemians. About 75,000 of these are Catholics. The Catholic Bohemians of Chicago have at present nine churches. The largest of these congregations, with a very beautiful church, a large school, and spacious parochial buildings, is St. Procopius', the premier Bohemian congregation in the United States. It is in charge of the Bohemian Benedictine Fathers. With every church there is connected a school. There are fully 3,000 Bohemian pupils attending these schools to-day, and all of them maintain a high standard of excel-

lence and proficiency. Besides these parochial schools, the Bohemians of Chicago have a beautiful college, situated at Lisle, Ill. It is a fine structure, costing upwards of $80,000, and will compare favorably with any institution of a similar nature. This college has been built chiefly through the efforts of the Bohemian Benedictine Fathers, and is in charge of the same. The Bohemians of Chicago likewise have their own orphanage, which is situated near Lisle, Ill., a half mile away from St. Procopius' College. There are four Bohemian Catholic papers published in Chicago. The *Narod*, daily, eight pages, size 16x22 inches; the *Katolik*, biweekly, size 18-24 inches, containing 16 pages, one of the largest, if not the largest, Catholic weekly publication in this country; the *Pritel Ditek* (Children's Friend), a Sunday illustrated school paper, published once a week and containing 16 pages; size of paper, 8x12; the *Hospodarske Listy*, a publication intended chiefly for farmers, and published twice a month, with many illustrations. All of these papers are published by the Bohemian Benedictine Fathers, who have to-day one of the largest, up-to-date and complete Catholic printing establishments in the United States. It may seem strange to many that a religious community should go into such an extensive publishing enterprise. This, however, was prompted by actual necessity. It is a fact, sad indeed, that almost one-half of the Bohemian people in this country have apostatized from their faith and become infidels, who do anything and everything in their power to destroy the last germ of religion in the hearts of their still believing countrymen. One of the chief causes of this apostasy has been a strong and active infidel press, which poisoned the minds of the readers and turned them away, gradually and steadily, from God and religion. To counteract the influence of this infidel press it was necessary to establish a Catholic press to meet the antagonists on their own ground.

There is a Bohemian Benedictine Abbey in Chicago—St. Procopius, 18th and Allport streets. The head of the same is Rt. Rev. Abbot John N. Jaeger. There is likewise a community of Bohemian Sisters. Their home is the Benedictine Convent of the Sacred Heart, 742 W. 18th Place. In conjunction with the Poles, the Bohemians have two cemeteries, St. Adalbert's, Norwood Park, and the Cemetery of the Resurrection, near Butler, Ill.

Another View of Cardinal Satolli's Recommendation of the "Knights of Columbus."—Our friend Gonner of the *Catholic Tribune* thinks Cardinal Satolli's recommendation of the "Knights of Columbus," commented upon in our last, was no approbation, but a covert, diplomatic warning. We give his view for what it may be worth:

"We have time and again expressed our opinion," he says (No. 295), "that Rome would never condemn the K. C., nor could any one consistently deny the good work which the K. C. have done in many instances. For would it not be a pitiful organization that does not do some good? But even the great praise of Cardinal Satolli is very far from anything like a positive approval. In fact, we believe, that if the very features of the Knights of Columbus, to which thousands of earnest and equally well meaning Catholics as the Knights object to, should be eliminated, the proper manner would be to have Rome and the authorities speak on the subject. And when they do speak to the knights, directly or any

other way, they can only speak in the terms of true friendship. Could Cardinal Satolli or any other person better gain the confidence and the friendship of the knights than by acknowledging what is good in their organization? And why should he not? Why should Rome not express its friendship if the intention is to caution the knights against the dangers of a ritual and tom-foolery that only is a detriment to an otherwise great society. We never were more contented that those who caution against imitation of secret societies are in the right, than when we read the expressions of this distinguished churchman.

"Cardinal Satolli was certainly not complimenting the order when he admitted that 'heretofore I had some little hesitation as to the substantial nature, the formal organization, and the probable results of this association.' Could there be a more diplomatic manner of winning the good will of the K. C. than this attitude of friendship emphasized after confessing his apprehension in regard to the society? Certainly not. Roman cardinals are known to be tried diplomats, and Cardinal Satolli again proved his value as a diplomat by these utterances.

"Rome is and always was the friend of every well-meaning Catholic society. When she praises, she frequently has an object in view. The only question remains: Will the knights heed the voice of their friends in Rome, if these ask in all friendship and zeal for the Catholic cause that certain features be eliminated from a Catholic society in order to increase its usefulness? Let us await further developments."

How Should Catholics Act Towards Protestant Charities?—A Jesuit Father of the faculty of Canisius College, Buffalo, answers this timely question as follows in the *Catholic Union and Times* (xxxiii, 21):

The question proposed refers to the doctrine of co-operation. In general co-operation consists in lending assistance to another who is the principal agent. As far as it touches faith and charity, it means taking share in the bad action of another. It is called *formal* co-operation if we share the bad intention of our neighbor and concur with his evil action as far as it is evil. It is called *material* co-operation if we co-operate with the action of our neighbor, not as far as it is a sin, but as far as it is a physical action. In other words, formal co-operation contains in itself the malice of the sin which the other party intends to commit; material co-operation does not contain in itself the malice of sin, but is abused by the other party and turned to a sinful purpose.

We must, therefore, distinguish between different cases.

1. As a rule Catholics are not permitted to subscribe money for the erection of non-Catholic churches, or to take part in fairs, bazaars, oyster suppers, or lawn fètes organized for a distinctly sectarian purpose; for contributions of this kind can hardly be excused from *formal* co-operation. For he who contributes money for such a purpose, formally protects, favors or supports a false worship. I say, as a rule, for if it is evident from the circumstances that no favor is intended towards a false worship, but only an expression of gratitude or benevolence for one's fellow-citizens, e. g., if they have largely contributed to the Catholic church, or

the friendliness of Protestant neighbors will promote the general good feeling in a mixed community, the practice can not be condemned. But it must be made clear in some way that the money is not contributed for denominational purposes, not to Methodists as Methodists, but to neighbors and fellow-citizens, to do with it what they like. For thus explained, the co-operation becomes merely material. There is still less difficulty in contributing to other charities, non-Catholic hospitals, poor-houses, asylums, etc., if the direct object of such institutions is not the spread of a false religion, and if the same restriction is used as mentioned above. In all these cases, however, there must be a grave cause, either public or private, to remove the danger of formal co-operation and the absence of all scandal.

2. Other forms of charity, such as Salvation Army free dinners, free beds and excursions for the poor, Fresh Air Missions for children, newsboys, bootblacks, etc., have no religious or denominational character. Hence, contributions to such outings can be made without the least danger to one's faith.

Against Free Text-Books in the State Schools.—The *Church Progress* deserves credit for keeping up an unceasing agitation against free text-books in the State schools. Right here in Missouri this subject is just now one of immediate interest. At the next general election the voters will be called upon to adopt or reject five amendments to the constitution, one of which provides for the annual levy of five cents on the hundred dollars to supply free text-books to the children of the public schools. "The fact that the proposed amendment has found its way into the platforms of both parties," says our esteemed contemporary in one of its recent issues (xxvii, 21), "is a rather strange coincidence..... Neither in the public press nor among the people has the question been discussed. At no time recently, or within recollection, has there been a demand for such a law on the part of the people, from our school boards, or from any organized body of citizens. The questions then arise, How did it find its way into both the Republican and Democratic platforms? If the people have not asked for a popular vote on the proposition, why is it forced upon them? In a word, who is behind the scheme? In the absence of an acknowledged parent and in view of the peculiar circumstances recited its silent promoters can not object if the voters of Missouri come to the conclusion that it is a well-devised 'graft.' Nor would it surprise us if this suspicion of the voter should prove correct. At all events, the voters of Missouri should view this amendment with suspicion. There are many cogent reasons..... why they should defeat the amendment."

Our readers know what these reasons are, as they have been repeatedly marshalled in THE REVIEW.

Eating Meat.—How wise the Church laws of fasting and abstinence are, even from a purely worldly point of view, has repeatedly been shown in this journal. We quote as another proof the following editorial article from a recent number of the Chicago daily *Chronicle*. Referring to the packing-house strike, our contemporary says:

"This is the time to recall the fact that we all eat too much meat

and that possibly some people would be better off without any at all. Scientific men assure us that, at best, meat is only an accelerator of bodily processes, just as alcohol and other stimulants are, so that it enables us to live faster, but causes us to quit sooner. It is notorious, they say, for producing sudden breakdowns in the human machinery. 'In almost every case,' said Dr. J. B. Murphy on one occasion, 'in which men break down suddenly after reaching the age of 50 they are great meat eaters.' Dr. D. R. Brower, to whom the remark was repeated, immediately corroborated it, as did several other of the leading physicians of this city. None of these physicians is a vegetarian or believes in the vegetarian theory. All they vouch for is the statement that the American people eat entirely too much meat and that, while a meat diet produces some agreeable results at first, it is a mere mortgaging of future strength for present enjoyment and later produces sudden collapse and premature death. On the other hand, it is well known that the hardiest races of people in the world, like the Chinese and Japanese are vegetarians."

The Office and the Man.—It is one of the curious things in our modern life, writes S. H. B., that when men reach high official positions, they become the subjects of forces and motives which men not in those positions, men who are, so to speak, on the side-hill of life, neither appreciate nor understand. When we study men as men we know their opinions and where to find them. When we study men as officials, we often do not know their opinions and we do not know where to find them. I remember that a great clergyman, now dead, once said to me: "I wonder if it would be possible for a bishop to be the same man in thought and policy that he was as a clergyman"; by which remark I suppose he meant that he was puzzled, as I am puzzled, to understand the change that comes over men who are put upon the apex of official positions.

Let us grant that such men do become necessarily subject to the influence of motives which are not felt and can not be understood by men not in those positions; that they are the subjects of wider laws and multiplex forces, which we who are not in those positions can not understand; yet do we not need some light to be thrown upon official exigencies and necessities, so that we can have at least some understanding of those exigencies and necessities, and can in some measure determine how far men ought to be changed in thought and policy when they become executives either in Church or State?

What is the deeper, the final effective cause?

Vaccination Arraigned.—Dr. E. B. McCormick, writing in the current number of the *Westminster*, is fierce in his denunciation of the practice of injecting diseases into a healthy body on the hypothetical chance of mitigating a hypothetical invasion at some future time—that chance being rare, local, and hardly worth considering. Dr. McCormick brings together an appalling array of ills which follow in the train of vaccination. Without admitting that vaccination has lessened in any great degree the chances of taking smallpox—for he credits better sanitary conditions generally with the lessening of the pest—he is convinced that tuberculosis, cancer, and other diseases that have greatly increased during the

past fifty years are directly due to the practice of vaccination. Loss of hair, loss of teeth, and other losses which some have ascribed to degeneracy and the effect of hypercivilization, Dr. McCormick says are frequently due to vaccination. The names of distinguished scientists such as Kant, Humboldt, Wallace, and Spencer are brought forward to testify against what Dr. McCormick rightly calls a dangerous delusion. The testimony of numerous physicians is produced and a long array of fatalities is exhibited as showing the known results that have come from "the infamous practice."

——Even some of our more conservative newspapers are taking up the cry of the "yellows." The pro-Japanese atmosphere which we are all inhaling with such gusto has got into their lungs. Our immediate idols just now are the Japanese. A very little time ago and the vast majority of the people who have become Japanese enthusiasts, knew as little about Japan as they now know about Russia. Very few are acquainted with either; but under the guidance of the newspapers that have largely stimulated the pro-Japanese and the anti-Russian feeling, they are eager to credit holus bogus the catalog of imaginary virtues of the one and the equally imaginary vices of the other. It is certainly an extraordinary thing that we, a Western nation, should have taken Asiatics so closely to our hearts; that a Christian people (seif-styled) should be admiring excessively a nation of pagans and fetish-worshippers, and scorning the morality and religion of one which represents nearly a half of Christendom; that a people of representative government should be silent as to the oligarchy of Japan, while we are shouting aloud that the autocracy of Russia puts her outside the pale of civilization.

——In 'English Medicine in the Anglo-Saxon Times,' by Dr. Joseph Frank Payne (Clarendon Press), we find a curious Latin spell against toothache—"Contra dolorem dentium"—based on the legend that Christ, finding Peter thus afflicted, ordered the pain out in the name of the twenty orders of angels, the sixty prophets, the twelve apostles, the four evangelists, etc. The charm is still used in Cornwall in the following form:

Christ passed by his brother's door,
Saw his brother lying on the floor;
What aileth thee, brother?
Pain in the teeth?
Thy teeth shall pain thee no more,
In the name, etc.

——Tomato catsups sold on the market are nearly all adulterated, either by coloring matter or preservatives, or both, according to the *New Hampshire Sanitary Bulletin.* Nearly every specimen of tomato catsup found on the market was adulterated by some drug. One manufacturer admitted that in the preparation of his catsups he used one ounce of salicylate of soda to every eight bottles. All sorts of things are used to color these catsups, and we would advise our readers either to make their own catsup hereafter, or to leave off using it altogether. It seems absolutely dangerous to use those offered on the market to-day.